1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

855 264 No control is exercised over children in the matter of food. Children eat at all hours, and as much as they like. When hungry they cry for food, sometimes up to the age of ten or more.

855 Parents are excessively indulgent to their children, and adults generally allow them liberties. For instance, small children are allowed to sit beside their parents in a concourse of adults and eat with them. I remember seeing only once a child beaten by its father. The idea that a child should be controlled seems wanting. A child that flies from its angry parents to some relative is not rejected. A Lauan said to me once, "We see white children how still they keep, and think they are to be pitied."

856 861 The people do not believe in educating children. Small children are said to be without minds (*tawa vakayalo*). Bigger children are watery souled (*yalo wai*). It is generally believed that it is useless to teach them anything, and that schools ought to be for big boys, almost young men. To the argument that the education of young children gives the best results in Europe, it is answered that Fijian children are quite different.

861 The education of Fijian children consists therefore in picking up things as they go along by example. The way in which they learn dances is characteristic: they do not join until about the sixteenth year, when they are left to muddle through. Their ignorance is therefore extraordinary and in marked contrast to the greater maturity of the children of the New Georgian group of the Solomon Islands, who, mixing freely in the conversation of their elders and sometimes conducting religious ceremonies in the absence of adults, are consequently early acquainted with many things.

861 603 The Lauan children pick up tales, but tell them most unintelligently. Much depends on the grandmother. Mosese was an exceptional boy in telling tales; the reason given for this was that he was "a boy with a grandmother" (*ngone vakatumbuna*). His grandmother, a lady, used to tell him tales heard from the nobles.

857 868 On the other hand, children pick up practical knowledge very early, because they begin to help their parents—boys, their fathers; girls, their mothers—at an early age, though at their own sweet will, more as a game at first. Gradually this develops into regular and real work till at the age of fifteen or sixteen they are enrolled among the adults as far as work is concerned. One energetic man boasted that he paid taxes at fifteen. Children thus very soon become experts on fishes and plants. When walking about, their chief interest is not the scenery but the food plants they descry. Food is indeed their chief interest, and they define everything in terms of food.

Crying is indulged in till a late age, but is more a sign of anger than of grief, especially vicious howling. Tui Tumbou thought Matuku boys

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

526
[171]

This composite dart (*ulutoa*) is found throughout western Polynesia (6, pp. 102-103). Davidson (6, p. 106) believes it to be of Tongan origin.

VAKATALOLOVO

Vakatalolovo was a game formerly played by young men. It was described by the chief of Kambara as follows:

> A small thatched hut was erected and filled with food. The players lined up with bow and arrows about 11 meters from the hut. They took turns shooting at the hut and the food each player hit became his property. He took it immediately and ate it at the end of the game.

VAKANDOVU

Natives say that *vakandovu* is played today, but I did not witness it. Stalks of sugar cane are piled up and covered with leaves. A group of young men with spears stand about 15 meters away from the pile and each in turn throws his spear at the pile. The cane he hits becomes his property.

JACKSTRAWS

In the game of jackstraws (*fitchi*) there are two or more players. *Ngasau* (*Miscanthus japonicus*) reeds or hibiscus stems are cut in pieces about 25 cm. long. They are piled in a heap, and each player in turn lifts off one stick with thumb and third finger. If two sticks move the player loses his turn.

CONTESTS

A *rova*, or race run for a prize consisting of barkcloth, was witnessed at the launching of a canoe on Kambara (p. 184). Informants say that a *rova* is held on Kambara when a new garden is cleared, and that on some islands it is held at the birth of a first-born and at the first visit of a chief to the island.

Informants say that in olden times the *rova* was not customary but contests were held for making baskets (*vetau talikato*), jumping (*vetau vuka*), running (*vetau kanda*), and sailing (*vetau wangga*). On Mothe I witnessed a sailing race in which six canoes participated. The inhabitants of the island gathered on the beach in front of Nasau to witness it.

BOXING

Boxing is called *tukitekau*. According to informants, the hands of the players are wrapped with tapa or cloth from fingers to wrist, leaving the thumb exposed. The players are divided into two teams forming two rows. They are allowed to strike anywhere. Informants say that the purpose of this game is to learn to fight.

[868]

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

ing to chase the hiding fish into the open water where the net is waiting. When the fish have been put into baskets, the fishing party moves to another rock. The *tutu* method is used quite frequently on Kambara. [226]

Nggoli mbongi. For night fishing (*nggoli mbongi*) on Fulanga women take a net about 50 meters wide into the lagoon, open it, and silently approach the beach.

FISHING WITH SPEARS

The men of Fulanga are known in Lau as expert spearmen. The people of Muanaira and Muanaithake admit that the men of Naivindamu are the most skillful. The formation of the lagoon, daily canoeing, and abundance of fish offer them an opportunity to perfect themselves in this sport. A Fulanga man never forgets to take his spear when he crosses the lagoon and there are always spears lying on outrigger canoes. Naivindamu's fishing grounds cover the finest part of the lagoon which lies beside the village. Boys at the age of six or seven learn to spear. They usually start by spearing mullet. [868]

The men of Kambara are also enthusiastic and skillful spearmen.

Tumata. A man, preparing to go *tumata* spearing, blackens his face with ash dust. Usually he carries on his shoulder two spears, one with especially strong prongs. A spear is about 3 to 3.5 fathoms long, and has not less than two and not more than four prongs. He shoves the prongs of his spear several times through the cleansing beach sand to take off the rust, then slowly steps into the water, and follows the retreating waves toward the reef. He stands on the reef where a rock projects from the water and turns his back toward the sea, handles the spears as if they were new to his hands, and hesitates a moment before taking the heavy pronged or light one. He knows which spear to use first because he has been given a sign in a dream. He takes his stand, his arm with the spear ready to thrust, and may stand thus for hours. The spear is not thrown but is used to stab the fish. The *tumata* method is used for heavy fish. Fish under about six pounds are speared only by young boys with small spears. *Tumata* is considered a sport. Several men on Kambara neglect their garden land to spear fish, and the people occasionally whisper about them and call them "no good." On Fulanga this method is called *tutomba* (literally, standing on a rock). [302]

Thothoka. The *thothoka* method is used with spears of from two to six prongs. On a clear day at either low or high tide the spearman walks along the beach and the reef. If a fish is close he thrusts, if far away he throws the spear.

Ndewa. *Ndewa* (reef walking) is done with spears at low tide. The spearman turns his back toward the coast and walks along the outermost edge of the reef, watching the open sea. He hurls the spear at a fish but does not throw farther than 10 meters, for to recover it from a greater distance is to risk encountering sharks. A strong, three-pronged spear is used because only the large fish are speared.

Vaka na sambi (spearing on the reef). While the tide is rising men walk the reef, watch the fish crossing from the ocean into the lagoon, and spear them at the spots where the fish must for a moment slow down in shallow water.

Kakara. Spearing at high tide inside the reef (*kakara*) is considered the greatest fishing sport on Fulanga. Two men pole a canoe to the reef at high tide. At the reef the man standing in the stern poles while the one in the bow looks for and spears fish.

Kanathe (mullet). When the moon waxes or wanes, spearmen walk along the beach at low tide. The moonlight blinds the fish but aids the men to see. A smooth sandy region is preferred. The deserted islet of Wangava offers fine stretches for mullet spearing, and the Kambara men go there to fish for them.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

291 rank. Outside a village the natives often wind a piece of cloth about their heads as a protection against the sun. Hats are not worn.

292 For Sunday services in the mission church, and ceremonies in honor of visiting British officials on Kambara, the men tuck a clean white shirt into the *lavalava* and the women don [294] a simple sleeveless blouse. Clothes are sewn on a few sewing machines which found their way to the islands during the prosperous days of the copra trade. Lately the natives have [435] had some difficulty in keeping themselves clothed on account of the low price of copra which they exchange for cloth at the local store in Tokalau. Clothes are usually very ragged, especially those of the old people, and occasionally instead of trade cloth a gunny sack or a fringe of banana leaves is worn while working in the gardens.

296 The introduction of cloth brought a laundry problem to 312 Kambara, an island where fresh water has always been scarce. At the present time most of the fresh water collected on Kambara and also the brackish water from the springs is used for washing clothes. Soap, bluing and heavy charcoal irons for pressing must be bought at the store. On Saturday mornings the young girls wash near the water barrels under the eaves. Beating the clothes with a stick against a board, they raise a billowing froth of rainbow-hued suds to make up for lack of water.

515 Considering the rough close-to-nature existence, and the 136 lack of fresh water on these islands, I was impressed with the personal cleanliness of the Lauans. Men, women and children bathe daily in the lagoon, usually at sundown before the evening meal. This is done in spite of the danger of sharks which are common in these waters. Children are [868] taught from babyhood to keep a keen lookout for their dark menacing forms, which are occasionally seen darting about in the lagoon right up to the shore line.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

867 157 expressed in sullenness and fits of anger in adult life, and the subterfuge develops into a cultivated cunningness greatly admired by the natives.

857 Young children spend much time in the company of their brothers and sisters and of other children in the same age group. When together they are noisy, in contrast to their subdued behavior in the presence of adults. Younger brothers and sisters defer to older and especially to the first born. Older brothers take advantage of their position and make the younger ones run errands. Brothers, sisters, and cousins all play together until they are seven or eight years old.

868 857 524 Children play in the village or on the beach. They have no fear of the water, and learn to dog paddle and look out for sharks soon after their first sea bath at the age of one year. Their favorite water sport is playing with toy canoes made of coconut husks with a sail of a large leaf. Each toy boat has a name. The children talk to their canoes and frequently they have canoe races at low tide. As they grow older the boys take small three-pointed spears, and in twos and threes stand on the shore and spear little fish in the coral pockets or the breaking surf. Little girls, on the other hand, learn to dive for shellfish. From infancy children have a familiarity with the sea which they carry into adulthood. When Kambarans drown, it is not usually from inability to [776] keep afloat, but from fear of the shark god which is sacred to the island. Children often amuse themselves by drawing crude pictures in the sand with a stick, or by running races on the beach. They also play hop-scotch, jump rope, and marbles.

868 534 From infancy the child is accustomed to hear and feel the rhythmic harsh chant-singing which is Lauan music. Soon he begins to imitate the expressions of his elders and to learn to sing and dance himself. Little boys often play on the large slit wooden gongs, and soon are able to play the second gong in complicated duets with older boys.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

When the mixed gang gradually breaks up, the little girl 857
turns to the company of the women and girls of her clan. She 868
begins to take part in their economic activities, which center in and around the kitchen house. One of her first duties is to grate the ripe coconut meat in the preparation of coconut cream in which fish and greens are boiled daily. She also accompanies the older girls to the beach, and learns to kill fish by biting their heads, to clean them, and to extract the shellfish from the shells. Occasionally she accompanies older girls to the bush and learns to recognize and collect tender edible greens. All these activities are done in a spirit of play and curiosity as the girl explores and experiments with her world.

The girl likes to be with women, to sit with them, watch 857
them, listen to their gossip, laugh when they laugh, and do 524
what they do. She plays with stones and fruit, makes whistles out of leaves, and learns from the women to make string figures. I did not see any children playing with dolls, but informants say that little girls do occasionally play with a piece of wood wrapped with barkcloth. A little Lauan's dolls are real, for one of her main occupations is to take care of the babies of her clan, especially her younger brothers and sisters.

When the girl reaches the age of ten or eleven her playful 857
activities take on somewhat the character of work, for girls between the ages of twelve and twenty-five do almost all the daily work which falls to the women. Young girls, working in sub-clan, clan, or occasionally larger groups, gather the daily supply of fish or shellfish from the lagoon, and the greens and firewood for the kitchen from the bush. Frequently one hears from afar the harsh rhythmic chants they sing while walking through the jungle. The girls usually prepare the fires in the kitchen houses and boil the food for the evening meal. At this age some girls learn to make mats, and a few learn from their mothers the first steps in the complicated technic of making barkcloth.

Up to the age of eleven or twelve no special attention is paid 858
to the sex life of children except that the speaking tabu is 864